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THE AMERICAN INSTITUTE OF SACRED LITERATURE

HOW TO INTERPRET OLD TESTAMENT PROPHECY

BY I. G. MATTHEWS

STUDY V

THE MESSIANIC HOPE—*Continued*

I. THE BEGINNING OF PRIESTLY IDEALS

The priestly office and service were very ancient. In Israel they go back to the patriarchal days. The ritual kept pace with the national development. The priestly activities could not remain unchanged while the population was increasing, the wealth becoming more abundant, and the social and civil organization becoming rapidly more complex. While national life is complex, it is always a unit, and one feature thereof cannot undergo change without all phases being affected. The increase of financial resources will lay the foundations for stately residences. When royalty is housed in a palace it will not be long before a temple will be built for the worship of God. The simple service that was adequate in the time of the Judges will no longer be in keeping with the building and the altar, and a more elaborate ritual must needs be devised.

Ezekiel was the first prophet who gave the priestly side of religion special emphasis. Carried captive into Babylon in 597 B.C., a deeply religious man, his intense interest in the destiny of his own people was his all-absorbing theme. Why had God permitted them to suffer defeat and captivity? Their sins was the ready answer. How might they be saved a repetition of this catastrophe? To answer this was not so easy. The prophets had eloquently and fearlessly preached righteousness, but they had failed to win and save the nation. What was still lacking? For a quarter of a century Ezekiel brooded over this problem. To this great task he brought both his history and his environment. Apparently he had been brought up a priest. That he was familiar with all the details of the temple ritual no one who reads the book would question. His surroundings in Babylonia were replete with elements of worship. The sacrifices were numerous. The ritual was elaborate and ornate. The priesthood was greatly specialized. That he could remain uninfluenced by these would scarcely be possible. The imagery of the first chapter, the system of dating his messages, giving the day, the month, and the year, were borrowed from Babylonia. The rich temple services with which he must have been familiar made a deep impression upon him.

His temple vision, chapters 40-48, presents his solution. It is a very significant departure from the earlier prophets. Times indeed have changed, and with them so has the message. The apparent disregard of the great eighth-

century prophets for ritual is gone. Here we have their message institutionalized. Here the ideal is a holy people devoted to the temple ritual and sanctified by the presence of Jehovah himself in the Temple. The influence of this vision on the Jews colored much of their later writings. It determined the general lines of their development as a religious community. It may be said to have been instrumental in preserving them and their oracles to a later day. It became the main current in their later messianic hope.

First day.—§ 102. Gen. 12:8; 13:18; Judg. 6:19-24; 13:15-20; I Sam., chapter 1; I Kings 8:62-66; II Kings 23:21-23. The readings for today suggest the development of ritual as seen in the Old Testament history from the time of Abraham down to the time of the exile: in the patriarchal days an informal altar and a self-constituted priest in any convenient spot hallowed by some association, next a more formal religious center, as at Shiloh, with a body of officiating priests and set seasons for sacrifice, then a little later the Temple of Solomon with elaborate ceremonies, and so on down to the days of Josiah, when only Jerusalem and the Temple were accounted sufficiently holy to contain the offerings and priesthood of the sacred ritual. These prepare us for the study of the first great priestly organizer among the prophets.

Second day.—§ 103. Ezek. 40:1-17. Read verses 1-4 and note that the prophet has no doubt that his visions and conclusions are from God, but he knows well that he must keep his eyes and his ears open and must think through what he sees. Underneath the dry statistics of the chapters following lies the well-ordered idealism of the prophet. The Temple is to be surrounded by a great wall nine feet broad by nine feet high. Three gates offer access to the inclosure, one north, one south, and the other in the east, verses 6, 20, 24. The eastern one is later to be closed. Each gateway is approached by steps and is defended by a porch in which there are three guard chambers on one side and three on the other. These are for the purpose of preventing those from entering who for any reason are not properly qualified. From 42:15-20 we learn that the wall around the temple inclosure was a perfect square of 250 yards each way. The figures seem to indicate the idea of perfection, and the regulations seek to prohibit all pollution gaining access to the Temple.

Third day.—§ 104. Ezek., chapter 43. Jehovah will dwell in Jerusalem. Read 43:1-5. The glory of Jehovah here transcends all known brightness, even that of the sun. Note in verses 6-10 and also 42:20 the conditions which must exist before Jehovah will return. The Temple must be separated from all secular buildings. With this we must compare the arrangement of the buildings in the time of Solomon. At that time the outer court included the House of Lebanon, the Porch of Pillars, the Throne Porch, the Royal Palace, and the Harem, as well as the Temple (I Kings 7:1-12). This close proximity of the secular with the sacred seemed intolerable to this priestly reformer. Also the dead bodies of their kings, that had had long and honored repose in the royal cemetery which seems to have been near the sanctuary, are now deemed offensive. Here we find the development of a keener sense of the difference between the ritualistically clean and unclean than was known in the time of David or Hezekiah.

Fourth day.—§ 105. Ezek. 43:13-17. Read Exod. 20:24-26 and note that in the early days the only altar permitted was one of earth or of unhewn stone,

which must not be approached by steps. The altar used in the time of Solomon in the Temple seems to have been the great natural rock, which was about five feet high and stood out in front of the Temple. In the time of Ahaz, under foreign influence, great changes were made to meet what to the King seemed the demands of the time. Read II Kings 16:10-19. Thus the old gives way to the new. The mound of earth or the heap of stones is no longer adequate to satisfy the ritualistic requirements of later times. Read Ezek. 43:13-17, outlining the measurements of the great altar of this ideal. It is to be built in four layers and to be approached by steps on the east side. The altar must not lie in the open; it must be set apart and safely guarded. It must not be common; it must be purified by a course of elaborate ritual occupying seven days, verses 18-27. These continual changes in the regulations concerning worship as the nation develops indicate the vitality of the religion of the people of Israel.

Fifth day.—§ 106. Ezek. 44:6-9. During the early period of Israel's history there had been much fraternization. Trade, war, intermarriage, and national alliances must have brought many foreigners into the very temple area. Solomon had built the palace for his women alongside the Temple. Read in II Kings 11:4 that a group of foreigners, the Carites, attained to the dignity of temple guard. This apparent looseness is deemed by Ezekiel one of the causes of their present suffering. Read 44:6-9. It was profanation of the worship of Jehovah. It had been the cause of the introduction of many false practices and idolatrous customs. In the Golden Age that is to dawn no foreigner may be permitted any place in the worship of Jehovah.

Sixth day.—§ 107. Ezek. 44:10-16. The Levites must be degraded. In the past, supervision of the ritual had not been guarded with sufficient care for this puritan prophet. In the patriarchial days, priestly service was the privilege of the head of the family. Note in Judg. 6:24 a Manassehite, in 13:19 a Danite, in 17:5 an Ephraimite, and in 17:7 a Judahite, who acted as priests. Later David constituted some of his own sons priests. There is no evidence that any of these were aware that they were violating any fundamental religious principle. In the reform of Josiah, 621 B.C., we find a marked distinction in the priesthood. Those who were officiating in the Temple were Zadokites. They had been in office from the time of Solomon. Read I Kings 1:38, 39. Levites were then officiating at the shrines in the country. When these were abolished by the decree of Josiah provision was made for them to take their place in Jerusalem side by side with the priests who were there. See Deut. 18:6-8. But those who attempted to carry this reform into effect found that the Jerusalem group would not give up its vested rights, II Kings 23:9. Ezekiel solves the problem thus: The Zadokites must attend to the most sacred duties. The Levites must be the hewers of wood and the drawers of water for the temple service.

Seventh day.—§ 108. Ezek. 45:18-25. The problem of the forgiveness of sin is central in most of the Old Testament literature. The early prophets emphasize repentance as the requisite for the favor of God. To Ezekiel (read 45:18-25), ritual, something objective, a "day of atonement" that may win his favor, is the demand. (Verse 20, according to ancient authority, should read, "on the first day of the seventh month.") The passover to be observed during seven days begin-

ning with the fifteenth of the seventh month indicates a lengthening of the original one-day feast as directed in Num. 29:7-10.

Eighth day.—§ 109. Ezek. 47:1-12. Water was always one of the great needs of the city of Jerusalem. If Jehovah will take up his abode in the city, says Ezekiel, then all her needs shall be supplied. The land shall become fertile, wild animals shall abound, a multitude of various kinds of fish shall be found in the Dead Sea, and wonderful fruit trees shall grow on either bank. Nor has the prophet neglected the very important part that salt plays in the life of man and animals, verse 11. This vision, no doubt, like many others in the Old Testament, was impossible of actualization. Could such a river come from the temple hill? Could any stream become so broad and so deep within so short a distance as this one is represented? Could any stream flowing down the well-known declivity from Jerusalem to the Dead Sea under any conditions attain its reputed depth and breadth? But Ezekiel is not worried by any of these questions. In his somewhat matter-of-fact way he indicates that if

God's in His heaven,
All's well in His world.

Ninth day.—§ 110. Ezek. 48:1-7, 23-29. The twelve tribes are to be restored but with a new geographical distribution. Seven tribes are to lie to the north of the city and five south of it. The children of the concubines are to be at the extreme limits, and the children of the wives on the inside. From the north the order runs, Dan, Asher, Naphtali, Manasseh, Reuben, Judah. From the south they are Gad, Zebulun, Issachar, Simeon, Benjamin. Judah, the home of the Temple, shall be peopled by priests and the royal house. The Temple itself is immediately surrounded by the priests, who in turn are flanked by the Levites. To the east and the west of the temple area lie the lands of the prince. Thus all is well ordered to preserve the sanctity of the Temple.

Like all who preceded him, Ezekiel believed that members of all Israel would return to their own land. True to his own intellectual type he specifies each one of the twelve tribes and gives us a scene that theoretically is perfect. But would such an ordering of the tribes work? Note how artificial the location of each one is. They lie in narrow strips side by side, stretching from east to west. No attention is given to the varying size of the tribes, or to the varying fertility of the different parts of the country; but to the legal mind of the author such practical considerations weighed but little. If there could only be a well-ordered community that would violate none of the ritualistic requirements, then Jehovah would be there (48:35), and all good things would be theirs.

Contrast all this with the absolute lack of emphasis upon ritual in the teaching of the earlier prophets. Was it advance or retrogression? Without the rigidity of its complex ritual could Israel have remained a separate people and have preserved a religion out of which Christianity might come?

II. THE BEGINNING OF THE MISSIONARY IDEAL

A generation after the close of Ezekiel there came, perhaps about 540 B.C., from the pen of an unknown exile, Isa., chaps. 40-45. In this section are imbedded the four great "Servant Songs," Isa. 52:1-4; 59:1-6; 50:4-9; 52:13-53:12.

While the ideal is far different from Ezekiel, it is a no less worthy contribution to Old Testament thought. The singer has pondered much the same question as Ezekiel, namely, What is the real significance of the suffering of the captivity, and what does the future hold for Israel? But the answer differs widely from that of the prophet. In these songs Israel is personified as the Suffering Servant. Her suffering is vicarious, and out of her suffering will come, not only the redemption of her own people, but many great nations will do homage to Jehovah. Thus we have here one of the most profound and spiritual interpretations of the meaning of suffering in all literature.

Tenth day.—§ 111. Isa. 42:1-7. In earlier prophecies Jacob, that is the people Israel, is designated by the title "Servant." Read Jer. 30:10; 46:27, 28; Ezek. 36:25. In the book we are studying we find the term similarly used. Read 41:8; 42:19; 43:10; 44:1, 2, 21; 45:4; 48:20; 49:5. These explicit references show that at this period it was quite the customary thing to speak of the nation under the term Servant. In these poems it is possible that we have an idealization of the inner circle or the "faithful" ones of Israel.

Re-read the song, Isa. 42:1-7, and imagine what comfort it would bring to the suffering exiles. Their days in exile were not spent in vain. They were the living witnesses of Jehovah. Their mission was to teach the nations the great truths of righteousness and justice. Thus patiently, quietly, and in nowise discouraged, they could abide the good time of their God. Note how far this differs from the early idea of the Kingdom.

Eleventh day.—§ 112. Isa. 49:1-6. The Servant is to be a light to the Gentiles, Jehovah has called Israel from the time of birth for a great service, verses 1, 2; but the people in their present situation are discouraged, verse 4. To have been optimistic in the days of their captivity must have seemed like an empty dream. But the poet has marvelous boldness. Jehovah has formed the "faithful" to bring Jacob back, verse 5. Indeed that task is altogether too insignificant for Jehovah, and the only mission worthy of such a God and of such a Servant is to carry the light of salvation to the ends of the earth, verse 6. Only an undying faith in the Invisible could so defy the reverses of history and the apathy of the nation and believe that in an hour of despair they were laying the spiritual foundations for a world-kingdom.

Twelfth day.—§ 113. Isa. 50:4-9. The Servant is taught of Jehovah. Read Isa. 50:4-9. Trouble is on every hand. The enemies are persecuting and treating Israel with contempt; but as Jehovah's servant he continues his great mission of teaching and relies on Jehovah for his final justification.

Thirteenth day.—§ 114. Isa. 52:13-53:12. The Old Testament has no passage dearer than this to the heart of the Christian. So often have we read it in the light of the cross, and so appropriate does it seem when so read, that it rather disturbs us to relate it to history. Yet we must not forget that it had a wealth of meaning to the pious Jew, who interpreted it in the light of his own suffering.

Consider it as the portrayal of the suffering of the truly religious kernel of Israel. They suffered with the nation, but because of their finer religious sensibilities they felt the situation much more keenly. They suffered with their compatriots, but they suffered on account of them also. Because of the law of solidarity they, the innocent, bore the punishment of the guilty. And further,

they, the Suffering Servant, suffered for the nation. Their suffering was vicarious, and as such would be rewarded by the salvation of the nation. They would see of the travail of their soul and would be satisfied.

What comfort this message must have brought to weary hearts during the long time when the faithful looked in vain for the dawn of national glory. The principle of vicarious suffering was more adequately expressed to us in the sacrificial life of Jesus, but all the more we honor the poet who without that light was able to see the divine purpose in the history of his people.

Fourteenth day.—§ 115. Isa. 61:1-3. Read Isa. 61:1-3, a passage closely resembling the Servant Songs. The speaker is again teacher. Note that the program set forth is missionary in the loftiest sense of the word. The outlook is religious and spiritual. Let us analyze it phrase by phrase. Did the truly religious Jews preach good tidings to those who were cast down? Did they bind up the broken-hearted? Did they proclaim liberty to the captives? Did they declare the year of return and the year of the vengeance of God? Did they turn the mourning of Zion into jubilation? They did all this and more. In this way they prepared the way for Him who came after them, and who in the fulfilment of this program was worthier than they. In later days Christ quotes this passage and applies it to himself. See Luke 4:18ff. He was indeed the incarnation of this spirit, as was no predecessor.

Compare the attitude of Ezekiel to the foreigner with that of the author of the Servant Songs. Ezekiel would seem to consign him to outer darkness, the Servant would bring him to the light. Thus different minds, Ezekiel with his ideal of preserving the community by extreme isolation from contamination and the writer of the Isaiah passages with his ideal of service to humanity, each made his contribution to the future intermingling strain of religious idealism.

III. THE DEVELOPMENT OF THE PRIESTLY AND THE MISSIONARY IDEALS

Although during this period the influence of Ezekiel is strong, prophecy as such had passed its zenith. Priestly ideals permeate more and more the thought of the prophets. These centuries seem to belong to the prophet-priest. They organized and purified the ritual. They urged the building of the Temple and the reinstatement of all the offices thereof. They endeavored to cleanse the people from the taint of foreign influences. They were assiduous in providing legal enactments to meet every emergency. Their confidence in the destiny of the nation was unflinching. A great, glorious, invincible nation, possessing the wealth of strangers, served by the kings and the princes of the heathen, centered in Jerusalem, waiting before the Temple, burning incense, offering sacrifices, ever performing all the rites of the sanctuary—this was the fabric out of which they wove a splendid picture of their national future.

Along with this, however, we find the abiding influence of the Servant. Mingling with the priestly current, we find the missionary idea. Sometimes the two ideas clash, but often they blend in a common stream. Often the foreigner is merely a slave and a servant, but occasionally he is an equal. His relation to the Temple and to the sacrifices is always the determining factor in his fate.

Fifteenth day.—§ 116. Hag. 1:1-11; 2:6-9. The Temple must be rebuilt. These paragraphs were written in August and September, respectively, of 520 B.C. Darius, the Persian king, who was overlord of Palestine, ascended the throne in March, 521 B.C. At once the whole East revolted against him. The international situation thus seemed to warrant an effort toward independence. The times conspired with the word of Jehovah for the task of temple building. It was begun under the inspiring leadership of the contemporary prophets Haggai and Zechariah and was completed in the course of five years.

Read Hag. 1:1-11; 2:6-9. What does Haggai consider most important for the religious well-being of the nation? Compare this with the ideal of Ezekiel, and with the pre-exilic prophets. What effect does the prophet believe that the temple worship will have on the fertility of the soil?

Sixteenth day.—§ 117. Zech. 1:14-17; 3:3-5. The conception seen in Zech. 1:14-17 is the same as that of Haggai, and was written only a few months later. The promise of God is to be immediately realized. Jehovah has returned to Zion. The second selection, 3:3-5, is still more vivid and definite. Joshua the high priest was in the city at the time of the preaching of Zechariah and Haggai (Hag. 1:1, 12, 14; Zech. 3:1, 3, 6; Ezra 3:2, 3; 4:3.). The whole picture assures the Jews that the days for which they were so eager, days which were to surpass the dreams of the past, days which were never to end, these days were already inaugurated. The promise of the golden future could no longer evade them. The future of the prophets has indeed become the present. Joshua and Zerubbabel are actually the inheritors of the promises. Mark how thoroughly priestly is the program.

Seventeenth day.—§ 118. Zech. 2:1-13. The population of Jerusalem is going to be so numerous that they shall flow out beyond the limits of the old city walls. Read Isa. 49:19, 20; 54:2, 3. Yet, though she lies like an unprotected village, she has an adequate defense, because Jehovah himself will be a wall of fire round about her. Let those who still linger in Babylon hasten home in order that they may share in the glory of Jerusalem! Many foreign nations will join themselves to Israel; and still more wonderful, they too shall be the people of Jehovah, verse 11.

Carefully mark all the similarities with Ezekiel. The man with the measuring-line, the importance of the Temple and the city, and the personal presence of Jehovah are all related to the great prophet of the exile. The attitude toward the nations closely resembles that of the Servant Songs. How far does this differ from the ideas of Ezekiel? Jerusalem is not relegated to the priests, Jehovah is not secluded in the Temple, nor are other nations absolutely banned.

Eighteenth day.—§ 119. Zech. 8:1-8; 22-24. The first of these selections is a very heartening picture. The city, crowded with old men and old women, with boys and girls happily playing in the street, was indeed to them the city beautiful.

The last adds a touch of dignity. The Jew, who in a foreign land had been ill-treated and laughed at because of his religion, is going to have the privilege of leading those who despised him in those things that pertain to true religion.

As we study this book there seems no escape from the conclusion that the prophet expected the realization of these hopes during the generation to which he was speaking. We know that the Temple was finished, but for more than

half a century after, Jewish history is a blank. What happened we do not know, but we do know that the régime promised to Joshua and Zerubbabel by the prophets was not realized.

Nineteenth day.—§ 120. Isa. 56:1-8. Isaiah, chapters 56-66, seems to be supplementary to 40-55. The background seems quite different. There is no question of a return. Palestine is settled. The Temple has been rebuilt. Schism on the part of the populace seems one of the evils. The author is deeply indebted to the temple vision of Ezekiel and to the spirit of the Servant Songs; but he has developed the ritualistic demands. He is a zealous champion of the law. The evidence points to a date not earlier than 450 B.C. for the writing of most of this book. It is very closely akin to those conceptions which ruled in the time of Nehemiah. Thus after a silence lasting about 65 years—from the days of Haggai and Zechariah down to 450 B.C.—the ancient hope, once more adjusted to minister to the needs of the times, became a living message for the cheer and stimulus of the people of Jehovah.

In our study for today, Isa. 56:1-8, Sabbath keeping is specially enjoined on the faithful; but while ritual is very prominent, the author seems to be of the broad-church type. The foreigner may bring his sacrifices and his offerings to the Temple and enjoy all the benefits of the covenant. The Temple is not now going to be as Ezekiel thought it must be, rid of all outsiders, but it shall be called a "house of prayer for all peoples." This writer looks forward to the religion of Jehovah becoming universal. In fact, the salvation of Jehovah is right at hand, the kingdom of true worship is already on the horizon.

Twentieth day.—§ 121. Isa. 60:1-9. Read the passage indicating that a glorious day is dawning for the dispersed people. The glory of Jehovah will compass them, and they shall be a light to the nations. Tenderly they shall be carried back to their homeland. The wealth of the nations shall pour into their treasury. The heathen shall praise Jehovah and shall offer a multitude of sacrifices on his altar. A beautified Temple thus stands in the center of the picture, and all nations enjoy the privileges of worship.

Twenty-first day.—§ 122. Isa. 60:10-16. Foreign peoples are to be the servants of Israel. Read 60:10-16. Even foreign kings are to serve. So great will be the tribute that will pour into Jerusalem that the gates must be kept open day and night. The Temple will be resplendent with the most costly decorations. The very existence of foreign nations is conditioned on their service to Israel (vs. 12). Is not this a very daring conception?

Twenty-second day.—§ 123. Isa. 60:17-22. This passage continues the last study. No more injustice, no more violence, shall be found in the land. There will be no need of the sun or the moon, for Jehovah will be there in person. When we compare the great number of the Israelites, vs. 22, and their possession of the land, vs. 21, along with Jehovah, the everlasting light that dims the sun and the moon, we recognize that we have a strange blending of the possible with the impossible, the historical with the unhistorical.

Twenty-third day.—§ 124. Isa. 61:1-9. This message is one of glad tidings to the long-suffering Jew. The time of complete redemption now is at hand. The fulfilment of the promises will no longer be delayed. The desolations of many generations are to be rebuilt. Strangers are to be their slaves, but the Jews

themselves are to be the special favorites of Jehovah and the mediators of the nations in the capacity of priests of the Most High.

Twenty-fourth day.—§ 125. Isa. 62:1-12. Read Isa. 62:1-12 and note that Zion is going to be wonderfully exalted. Her name and fame shall be world-wide. She "shall be a crown of beauty in the hand of Jehovah, a royal diadem in the hand of her God." The nation shall be a holy people, and the land which is the delight of Jehovah will never again be pillaged or plundered by enemies.

As we glance back over these six studies in Isa., chapters 56-66, we find that there is a good degree of unity of conception. They are all interested in worship on the one hand and the relation to the foreigner on the other. They seem to be a development of the idea found in Ezekiel but very much moderated by a spirit similar to that of the Servant Songs. The other fact that must have come home to us is that this glorious era of which they are so confident is already beginning. Read 56:1; 60:1.

Twenty-fifth day.—§ 126. Malachi 1:6-8; 3:3, 4, 10-12. Content, language, and ideal all indicate that this book was written about 450 B.C., or a little later than Isa., chapters 56-66. In the paragraphs for today's reading we find the now common emphasis on the Temple and its ritual. If unblemished offerings are presented by those who are properly qualified, and if the whole tithe is presented to Jehovah, the long-standing curse against the land will be removed, the land will become very fruitful, and the people will receive great honor from the nations.

Twenty-sixth day.—§ 127. Neh. 13:15-22. In the time of Nehemiah, 432 B.C., the people were profaning the Sabbath, as did their fathers before them. Read the passage. Nehemiah regards this profanation of the Sabbath as one of the causes of their troubles. Hence reformation was the order of the day. As a man of affairs he closed the gates and officered the approaches thereto on the Sabbath. Then the guardianship of the law was given into the hands of the Levites.

Ceremonial observances were at the very height of favor from the time of Nehemiah on.

Twenty-seventh day.—§ 128. Zech. 14:16-20. Returning to Zechariah, read 14:16-20. All the nations must come up annually to Jerusalem to worship Jehovah. The nation that does not come up for this Feast of Tabernacles shall be smitten with plague and drought. The horses are the recipients of special favor. Usually the Old Testament writers looked askance at the horse. He was the symbol of war and kingly pomp; but here, as he apparently bears the pilgrims to the temple worship, his trappings are to be consecrated. The utensils of the sanctuary shall also be holy to Jehovah.

Twenty-eighth day.—§ 129. Mic. 4:1-4. This study, which is also found in Isa. 2:2-4, is apparently an insertion in both prophets by someone from a much later time. "In the latter days" is a well-recognized phrase among the writers of the late period. The content reminds us again of the "temple vision," and the Servant Songs. The Temple stands in the center of all activity. Many nations come there for instruction in the law. Jehovah dwells in Mount Zion. Peace and prosperity are the inheritance of the Jew.

Twenty-ninth day.—§ 130. Isa. 19:19-25. This passage is also a very late product. Read Isa. 19:19-25 and appreciate that from some standpoints this is the most marvelous conception in all the Old Testament. In common with many of the passages already studied, ritual occupies the place of first importance in the religious realm. But the relation of Israel to the two great nations of history is startling. Israel is to be third with Egypt and Assyria; but were not all the nations to be the slaves of Israel? Yes, such was the expression of other minds in other days. Here is a brief paragraph that transcends ancient provincialism. There has been a movement toward this, but here we have the most signal statement of world-outlook. How much nearer to the New Testament idea is this than many of our earlier studies?

Summary.—All the writers we have studied have been heralding the coming of the Kingdom of Jehovah. All, with the exception of the "Servant Songs," have insisted on the necessity of ritual for true religion. All looked forward to the temple service, the sacrifices, the feasts, the priestly orders, and the pilgrimages as essential conditions of Jehovah's favor. The Temple, built, beautified, and glorified, always stands in the center of the national life. Jehovah is localized in the Temple, where he is to receive the homage of the peoples. He is the teacher, the judge, and the king. The Jews are to be wonderfully blessed. A fruitful land gives place to the tribute of the nations. The Jews are the masters, all others serve them. They are the priests, all others are to be blessed through them. Thus the messianic kingdom assumes the guise of a very thoroughgoing Jewish sacerdotalism.

Did the prophets expect all this to be literally fulfilled? Perhaps the following questions may help us to answer this: Were they not all of priestly cast? Had they not all been influenced by Ezekiel? Could they have cast their hopes in any other mold? Or could they have understood them in any other language?

A more important question for us, however, is, Must we interpret them literally? We know that such a kingdom has never yet existed in Jerusalem. Must we expect all these regulations to be literally carried into effect? To ask the question is to answer it. Would not such literalism be puerile? Ezekiel's arrangement of the twelve tribes to be carried out? Jerusalem to be a city of priests and priests only, and yet filled to overflowing with the multitude of common people? All foreigners to be excluded from the temple worship, and yet foreigners to be called the people of Jehovah? The Temple to be a house of prayer for all people, and all the nations to make an annual pilgrimage to the holy city? Only ignorance of Scripture or a strange intellectual squint could suggest the literal fulfilment.

Again we recognize that the expressions of the prophets, their figures of speech, their molds of thought, are local and transient. These pass, but the hope enshrined therein abides. We do not look to see the details of these messages realized. Often they are mutually exclusive. To realize their external form would be a reversion to Judaism and a denial of the spiritual heritage of Christianity. We find here no program of the ages unfolded, no history written beforehand. Here is no static mold into which the religious experience of future generations must be poured. These varying forms were but the tentative schemes of national isolation,

of educational reform, of a theoretical league of nations, or of ritualistic organization, schemes that seemed best suited to preserve and nourish the ideals that burned in the hearts of the individual speakers.

At the heart of these messages we find a faith that through many a dreary night exuberantly sang its song of the dawn, a hope that refused to be fettered by the facts of time and space, and breaking through, became the inheritor of the realities of the Unseen. Here we find God, a living and enlightening force, dwelling in the hearts of those ancient men and ministering through them to their own and to all later generations.

QUESTIONS FOR REVIEW

1. Give some of the types of altars that were used in the Old Testament times. Give reasons for the changes.
2. Summarize the main ideas found in Ezekiel's "temple vision."
3. How and with what justice did Ezekiel solve the problem of priestly classes?
4. Describe the Israelitish resettlement of the land as Ezekiel planned it. What were his grounds for this arrangement, and in how far was it practical?
5. Why did Ezekiel ban all foreigners from the Temple?
6. How far did Ezekiel influence later religious thought?
7. Were any of his plans not adopted by later leaders?
8. What contribution did the Servant Songs make to the idea of the messianic hope?
9. What reasons had Haggai and Zechariah for insisting on the rebuilding of the Temple?
10. When did Haggai and Zechariah expect the messianic kingdom to begin?
11. In what respects do the messianic ideas of Ezekiel agree with, and also in what ways differ from, those of Zechariah?
12. What conceptions of the future kingdom are found in Isa., chapters 56-62?
13. What is the attitude of this author toward the foreigner? How do you account for the marked difference from Ezekiel?
14. When did the author expect the kingdom to begin? Name three important men whom we know who lived and did very important work for Judaism at about this time.
15. What is the religious ideal in Malachi?
16. What was the date of Nehemiah? How does he fit in with these studies?
17. What passage studied would give most comfort to the Jew?
18. What one presents the noblest conception?
19. How do the hopes of this study differ from those of Study IV?
20. Can we interpret all of the studies for this month literally? If we cannot, should we insist that any of them must be literally fulfilled?

STUDY VI

THE APOCALYPTIC VISIONS OF THE KINGDOM

Prophecy had achieved much. It had purified the ideals of the people, had led them to an abiding confidence in God, and had intensified their national expectations. As the centuries had passed and their hopes had failed of their expected realization, prophecy had grown dumb. Its vocabulary in morals and religion had been exhausted, and though it had achieved much for the life of the people it was appalled at their tragic history. When prophecy in consternation grew silent, apocalypticism entered the arena. It dared hope when prophecy

faltered. It was expectant of God. It was not uninterested in morals, but its dominant note was the coming of the kingdom.

Apocalypticism differed, in both form and content, from prophecy. The writers of this class defended the righteousness of God, it is true, but in so doing shifted the scene from this present evil world to that which is to come. "Final things" constituted one of the chief interests. While the prophets saw the forces of nature and the various nations as the servants of the divine, perfecting his purposes in the world, these writers had no faith in the outworking of natural processes. Almost universally they despaired of the results of natural and national forces. God himself must intervene. He must overthrow the present world-order by some supernatural catastrophe before the earth could be purified for the kingdom.

Apocalypticists made full use of ancient symbolism. The Hebrew people and their neighbors held in their primitive philosophies a wealth of speculation. Stories of struggles between supernatural powers, of the interference of the gods in the affairs of men, of a great host of superhuman agencies, of the coming consummation of the world in a great conflagration, were but part of the racial inheritance of the Hebrews. Much of this material was made use of by these men for the purpose of vindicating the ways of God with man.

Force of circumstances drove this group of religious leaders to make use of pseudonyms. Under symbols they proclaimed the speedy overthrow of existing, and often even of their suzerain, nations. Wisdom dictated the advisability of secret authorship. But they also turned much of the past history into the form of predictions. It was thus essential for them to find some ancient name to which they might attach their words of encouragement. Hence today we know their literary products under the names of Abraham, Adam, Enoch, Noah, Moses, the Twelve Patriarchs, Isaiah, Baruch, Daniel, and others.

Because of the historical situation (the people were scattered among the nations), as well as on account of the comprehensive character of their speculations about the future, they had a wider world-outlook than the prophets. The far-off, unknown nations figured in their scheme of things. They suffered much at the hands of foreign peoples, and their attitude toward them was generally harsh. Unlike the prophets, they had no thought of the salvation of the heathen or of their equality with Israel, but they were usually unsparingly condemned to destruction.

Prophecy shaded gradually into apocalypticism. Some of our earlier studies in the prophets had very definite apocalyptic coloring. Yet there is a clear line of demarcation between the two, and the readings of this study are chosen for their apocalyptic character.

I. EARLY APOCALYPTICISM

First day.—§ 131. Zeph. 1:2-6, 14-18. This passage may have belonged to the last quarter of the seventh century B.C. The Scythian hordes were pouring over the northern countries and along the Palestinian seaboard, and the terrors of this situation seem to have inspired this passage. But notice how the coming judgment is considered the direct work of Jehovah. Mark carefully the things the prophet says Jehovah is going to do. Notice how the whole world-creation is affected. Note the indications of world-conflagration. It is Jehovah, not the

nations or the laws of nature, who is going to work this great judgment. But we must not overlook the moral note of the prophet. Judgment is coming on Israel for their sins.

Second day.—§ 132. Jer. 25:15-29. Read this long passage and try to put yourself in the state of mind of the author. The text of the Septuagint shows many variations which suggest that later hands had tampered with it. But notice that it is Jehovah who presses the cup of wrath to the lips of the nations, and here again all known and unknown peoples rest under this ban.

Third day.—§ 133. Ezek. 38:1-7, 14-23. The princes and the nations mentioned here are not very definitely located but are no doubt those great nations that lay on the outskirts of Ezekiel's world. After the return of Israel to her own land, Jehovah, for the purpose of finally demonstrating his glory, is going to gather all these mighty nations to Jerusalem to work on them his pleasure. They come up as a great storm cloud and cover the land, but he showers hailstones, fire, and brimstone on them to their utter destruction.

Fourth day.—§ 134. Ezek. 39:1-16. The prophet here announces the final overthrow of all the enemies of Israel. Jehovah himself accomplishes it. Its completeness is indicated by the broken weapons and the dead bodies. The weapons are of course only those with which the prophet was acquainted: shields, bucklers, bows, arrows, staves, and spears. Revelation tells him nothing of cannon, bombs, airplanes, and submarines. So terrible is going to be the slaughter that it will take seven years to burn all the weapons and seven months to bury all the dead bodies. All this is pictured as taking place in the land of Palestine shortly after the restoration of Israel. Could an actual overthrow of nations, using the weapons indicated, with the results stated and by the means suggested, ever take place in the world today?

II. APOCALYPTICISM IN THE FIFTH CENTURY B.C.

Fifth day.—§ 135. Mal. 3:16-4:6. In the great and terrible day of Jehovah, says this writer, the wicked will be burned up and shall be as ashes beneath the feet of the righteous, while those who fear Jehovah shall exult in that day. The last two verses indicate that there existed some kind of schism among the people that permeated even the family life and threatened complete destruction. To avoid this end, it is necessary that one with prophetic fire, who will accomplish a work of purification, should come before the final day.

Sixth day.—§ 136. Isa. 63:1-6. Read Isa. 63:1-6 and note another picture of Jehovah's victory over the enemies of Israel. The singer beholds a royal figure, with garments splashed with blood, marching from the land of Edom, their old-time enemy. Then the meaning is made plain. Jehovah alone, for there was no man to help, went forth as a man of war and trampled the heathen nations into the ground. He himself is the savior of his people.

Seventh day.—§ 137. Isa. 65:13-25. The servants of Jehovah are to have abundant temporal joys. A new heaven and a new earth will be created, and the old sorrows shall be forever forgotten. Jerusalem, which is naturally the center of the picture, will be filled with people who will live as long as those in the fabled Golden Age. As the childhood period reached up to one hundred years, it is possible that a thousand years would be considered ripe old age. There is here

no suggestion of immortality. The whole creation will be at peace and God in most intimate relation with his people. As a necessary preliminary to all this joy Jehovah will see that all the wicked and the unbelievers are utterly destroyed.

Eighth day.—§ 138. Isa. 66:10-17. Again a similar picture. Prosperity is to come to Jerusalem, and destruction is going to be hurled on all her enemies by the hand of Jehovah. All the idolators are to be slain by the fire and sword of Jehovah.

Ninth day.—§ 139. Isa. 66:18-24. Read carefully Isa. 66:18-24. At first glance it seems as though, like some of the prophets, the writer of the passage expected that the nations would have the privilege of worshiping in Jerusalem along with the Israelites; but a closer reading shows us that the nations are gathered at Jerusalem for judgment. The uttermost parts of the world are to learn the glory of the God of Israel, and as part of their punishment they must bring the dispersed of Israel in state to the holy city. But these nations are to become the dead bodies which are to be burned with unquenching fire and are to be a spectacle, without the city, on which all may gaze. The Israelite is constantly to delight in the Temple and the worship thereof in a glorified earth.

Tenth day.—§ 140. Joel 2:1-11. This little book shows evidence of having been written after the time of Nehemiah and after the writing of the Book of Malachi, perhaps about 400 B.C. Read 2:1-11 and note that the last day, the great and terrible day of Jehovah, is, for Joel, ushered in by a devastating plague of locusts. Such a plague was not uncommon in Palestine, but this one is to be of unusual intensity. Follow the text verse by verse and note how very realistic the whole picture is. Yet how different it is from all other statements we have read of the coming of the day of Jehovah. Again we must beware of demanding a too literal fulfillment of this imagery.

Eleventh day.—§ 141. Joel 2:18-27. Joel, however, like his contemporaries, saw glory after disaster. This promise for Israel (2:18-27) is couched in terms that are largely materialistic. A glorified and very fruitful earth is to be their inheritance. The nations will no longer reproach them, and Jehovah will be in their midst.

Twelfth day.—§ 142. Joel 2:28-32. Read Joel 2:28-32 and note that we have here the spiritual complement of the material blessings. Religious ecstasy on the one hand and unusual portents in the heavens on the other are to be the signs that are to accompany this day of judgment. When we turn to Acts 2:17-21 we find Peter interpreting this as being fulfilled at Pentecost. No doubt there was much of the ecstatic on that occasion, but there seems to have been a great moral and religious awakening rather than the physical disasters described in Joel. A further significant difference is that in Joel the blessing is to fall on Israel only. "All flesh" is clearly limited to sons and daughters and servants and is later spoken of as the remnant; but in the New Testament the Gentiles are also recipients of the gift of the Spirit. Thus ever do we find that the realization of the hope of the prophets is something better and more spiritual than their words would indicate.

Thirteenth day.—§ 143. Joel 3:1-21. Again another and a different vision from Joel. All nations are to be gathered to the valley of Jehoshaphat for judgment. A great battle is to ensue. Plowshares are to be beaten into swords, but

Jehovah will defend his own people, who shall trample down all enemies. No modern battle, in fact no battle, is to occur, for Jehovah will overthrow the foe and be a refuge for faithful Israel forever. All other nations shall be desolate forever, and no stranger shall ever pass through Jerusalem.

III. APOCALYPTICISM OF THE FOURTH CENTURY B.C.

Fourteenth day.—§ 144. Zech. 9:8-10. Zech. 9-14 is the product of a time much later than that in which Zech. 1-8 was written. Zerubbabel, the prince, was no longer the hope of the nation, but an unnamed and perhaps unknown king was to arise and rule over the people. The Greek nation is on the horizon as a force to be reckoned with, and the apocalyptic tone, as well as the familiarity with the earlier prophecy, indicates a date about 330 B.C., or later.

Read 9:8-10. The coming king is described in verse 9 as just, victorious, and lowly. Note how different this is from the king as described in Isa. 11:4 and Jer. 23:5. Verse 10 indicates that his reign will be one of peace, for the war horse and the battle bow shall be cut off from Jerusalem by Jehovah himself. The spirit that we found dominating the life and the activity of the Servant in the "Servant Songs" seems to have taken hold of this writer and to have permeated his ideals.

Fifteenth day.—§ 145. Zech. 9:11-17. The great hope of this section, as well as of the last, is one that is to be of immediate realization. The expectant prisoners are to receive double recompense (cf. vs. 12 with Isa. 40:1). Jehovah will be the defender and the savior of his people against their enemies, the Greeks.

Sixteenth day.—§ 146. Zech. 10:3-7. In this passage the shepherds and the he-goats are the rulers of the oppressing nation or nations. Jehovah, who is indignant at the treatment that is meted out to his people by their enemies, will clothe Israel with strength. He will provide the bow of battle, the cornerstone of their national life, and the required leaders for a glorious future.

Seventeenth day.—§ 147. Zech. 12:1-9. How similar are all the pictures. Here again all the nations of the earth are to be gathered together against Jerusalem. But the city is to be a cup of reeling, a stone of stumbling, to all. Judah and Jerusalem through the power of Jehovah will destroy all. How vividly it is expressed.

Eighteenth day.—§ 148. Zech. 14:1-15. Read in Zech. 14:1-15 a different conception, however. Here the nations work serious havoc in Jerusalem. Deliverance is found only when Jehovah descends on the Mount of Olives, cleaving it in two, thus providing safety for the afflicted ones. Jehovah is to be the king: he will send a sore plague on the adversaries of Jerusalem, but peace and prosperity will forever be the portion of the dwellers in Jerusalem. The final outcome is always the same.

Nineteenth day.—§ 149. Isa. 24:1-16a. Isa., chaps. 24-28, is a booklet separated from the rest of Isaiah by language and content. Historical coloring is very slight, as it is very thoroughgoing apocalypticism. The last judgment is the general theme. It is not a historical chart of the future but is rather an assertion of the fact of divine government. As it has no historical time indications and no suggestion of its authorship, the date of its composition is not absolutely assured. It is not impossible that it preceded by a few years the Greek conquest of Palestine in 332 B.C.

The selection for today is somewhat repetitious and prosy. A world-judgment coming in the immediate future is the theme. Note in verse 3 that all people are going to be swept away in the world-cataclysm described in verses 3-5. Most are going to be burned up in the world-conflagration, verse 6. On the other hand (read vss. 14-16a), "Glory to the righteous" is a song that is going to resound throughout all the earth because of the work of Jehovah for his people.

Twentieth day.—§ 150. Isa. 24:16b-23. Here we find continued the statement of the physical phenomena that will accompany the last judgment. Verses 21-22 tell of the judgment of the angelic hosts and the kings of the earth. In the Old Testament very little is said about angels. They received very scant mention indeed from the prophets, perhaps because in the popular mind they were associated with witchcraft and thus were a menace to the morals of the people. The apocalyptic writers mention them very frequently. As natural agencies were despaired of, attention was eagerly turned to the realm of the supernatural. In these days also the writers were well acquainted with the elaborate system of Persian angelology. In verse 22 the rebellious angels and the false kings are to be put into the pit until the time of their punishment. This is one of the first places in Scripture where we have a glimpse of punishment beyond this earth. Here all is very indefinite and constitutes but the basis for the later development of the future torment of the wicked.

The conclusion of the reading is, as usual, optimistic because of the power and the presence of Jehovah.

Twenty-first day.—§ 151. Isa. 25:6-8, 9-12. While verses 6-8 are apocalyptic in coloring, the outlook is more like that of the prophets than most apocalyptic writers. All peoples, all nations, are to be gathered to Jerusalem for a feast of fat things. They are to have the veil of sorrow and of ignorance removed. Death and all that makes for sorrow is to be destroyed. Though this poem is very brief, it is one of the most catholic and most optimistic in the Old Testament.

Verses 9-12 are of quite different tone. They celebrate the humiliation of the ancient enemy Moab.

Twenty-second day.—§ 152. Isa. 26:19-27:1, 12-13. Only slowly, and that by the continued tragedy of this life, did these religious leaders turn to the conception of a next world as a place of compensation for the hardships endured in this. Read Isa. 26:19 and note that here again we have a glimpse of the growing faith in the future life. The dead of the Jews shall live, their bodies shall arise, is the categorical statement of verse 19.

Read 26:20-27:1. A great judgment is going to precede the final glory. The faithful must hide themselves for a little time. The indignation of Jehovah is going to sweep over the face of the earth, the evil that has been done on the earth will be disclosed and punished, and Jehovah will overthrow the great mythological creatures of primitive fancy. Note verses 12-13. All will end happily in the restoration of all the dispersed Israel to Jerusalem, where there will be perfect worship.

IV. APOCALYPTICISM IN THE SECOND CENTURY B.C.

While the Book of Daniel is the great apocalypse of the Old Testament, it is only one of a great number of such productions found in late Judaism. To understand it and rightly appreciate it, we should know something of apocalyptic

literature not contained in the Bible. All such writings purported to be disclosures of the course of history; so, while they were actually written in the late days of Judaism, the authors put them into the mouths of early ancestors. *Enoch*, a book written about the middle of the second century B.C., represents the ancient patriarch of that name telling Methusaleh about the deluge and about the great leaders of the Jews and the Gentiles down to the date of the author. The *Twelve Patriarchs*, written about the same time, pictures the destiny of the various tribes. The *Sibylline Oracles*, Book III, written a few years later, gives the history of Israel from the time of Solomon down to 140 B.C. In this respect the Book of Daniel agrees with contemporary literature. It forecasts the history of Israel from the time of Nebuchadnezzar's visit to Jerusalem down to the time of the author, which is 165 B.C. (The evidence for the date of authorship is quite clear and may be found in any good commentary.)

This book is then, by the unknown author, put into the mouth of a man Daniel, who lived over four hundred years earlier and had nothing to do with the material of the book. Is this then not a forgery, and does it not immediately lose any moral and religious significance which it might otherwise have for us? We can answer this charge justly only as we determine the aim of the book and the literary customs of the times. What was the aim of the book? Was it to prove that predictions were fulfilled? Was it to bring credit to the author as the forecaster of the centuries? No, such was not its purpose. It was to hearten and encourage the afflicted people. To the discouraged it sought to prove that God had not forsaken the nation. It reinterpreted history and found God there. It elaborated the miracle of their past in order to prepare them for the greater miracle of the immediate future. Thus its primary purpose was to instruct and to inspire rather than to record history. But further, we see that to attach the name of ancient heroes to modern writings was the common literary custom of the day. The writers of Old Testament books were not independent of the customs of their own days, and we should take care not to impose the standards of our age upon them.

Twenty-third day.—§ 153. Dan. 2:1-45. Read this chapter carefully. Then re-read verses 31-45 and note that the vision represents four kingdoms: first, the Babylonian, the golden head; second, the Median, the silver breast and arms; third, the Persian, the bronze belly and thighs of brass; fourth, the Greek represented by the legs of iron and toes of iron and clay. Remember that these kingdoms had at the time of this writing all passed away.

Twenty-fourth day.—§ 154. Dan. 7:1-27. Read this selection and note that again the same four kings are represented in succession by the lion with eagle's wings, the bear, the leopard, and the beast with the iron teeth and ten horns.

Twenty-fifth day.—§ 155. Dan. 8:1-27. Find in this passage still another representation of the four kingdoms. Work it out for yourself.

Twenty-sixth day.—§ 156. Dan. 2:40-43; 7:7, 19, 20, 23; 8:5-8, 21, 22. Note that in all these selections the Greek kingdom, the fourth in the series, is portrayed. The ten horns represent the ten rulers who succeeded Alexander the Great, Alexander himself being the goat with one horn, followed by four horns indicating the four divisions of his kingdom. This is all very clear to one who will take the trouble to look up the history of this period.

Twenty-seventh day.—§ 157. Dan. 7:8, 21, 24-26; 8:9-14, 23-26. Re-read these selections remembering that Antiochus Epiphanes ruled over Syria from 175 to 164 B.C. He is depicted to the life in these verses. He was the little horn "with the mouth speaking great things." He "made war upon the saints" and changed "the thoughts and the law." He "removed the continual burnt offering" in December, 168 B.C., and he "destroyed the mighty ones and the holy people." He "magnified himself in heart and destroyed many." His persecutions of the Jews, whose worship he tried to uproot, were among the sorest these people ever suffered.

Twenty-eighth day.—§ 158. Dan. 2:44, 45; 7:9-14, 22, 27; 8:14, 25-27. Read the sections for today and consider how uniformly each vision closes with the idea that by the power of God the kingdom is to be restored to Israel. The God of heaven shall set up the kingdom which shall never be destroyed. In chapter 2 it is symbolized under the form of a living stone. In chapter 7 the figure used in contrast to the four beasts is one of human form (7:13), and it is definitely called the "saints of the Most High" (7:22, 27). In chapter 8 we are told that the sanctuary will be cleansed (8:14) and are assured that the vision is sure (8:26).

Twenty-ninth day.—§ 159. Dan. 11:2-39. This is a brief sketch of history from the beginning of the Persian period down to the time of Antiochus Epiphanes, followed by a vision of the messianic kingdom, which is to begin at once. Read all carefully. Notice that, while names are not mentioned, we appear to have before us, in every sentence, some reference to very definite historical facts. Though all the details are well known, space prevents us from following the incidents. The student is recommended for his own self-satisfaction to read, if possible, a commentary, such as Driver in the Cambridge Bible, on the whole chapter. The cumulative detail is quite convincing that we have history down to 165 B.C. Antiochus Epiphanes is described in 11:21-39. His profanation of the sanctuary, removal of the daily burnt offering, and setting up of the altar to Zeus in the Temple in 168 B.C. is referred to in 11:31. This is only one group of his many evil activities which are spoken of in the chapter.

Thirtieth day.—Dan. 7:25; 8:13, 14; 9:27; 12:7, 11, 12. The time of the fulfilment is definitely set forth in these passages. The three and a half years of 7:25 would begin with the edict of Antiochus against the Jewish worship in Jerusalem, which was brought to the city in June, 168 B.C., by Apollonius, and would end with the rededication of the Temple worship in December, 165 B.C. The 2,300 evenings and mornings of 8:13, 14 is the equivalent of 1,150 days and, considering the possibilities of variation in their calendar, would be a little less than three years, beginning with the stoppage of the daily sacrifice about the tenth of December, 168 B.C., and ending with the rededication on the first of December, 165 B.C. The half-week of 9:27 is the same as the three and a half years of 7:25. The 1,290 days of 12:11 may carry the time down to the actual death of Antiochus in 164 B.C. The additional 45 days found in 12:12 is but the breathing-space necessary before the establishment of the kingdom of the saints. It is very evident that the long-deferred hope of the prophets was, in the intense faith of some who lived through the fiery persecution of Antiochus, to be immediately realized.

Summary.—In apocalypticism, as so often in prophecy, we are faced by disappointed hopes. Not all of the visions were literally fulfilled. The glorious consummation was not ushered in after the frightful tyranny of Antiochus. Yet these booklets were most valuable. The Book of Daniel no doubt gave courage to many fainting hearts. Its spirit was that which thrilled the valiant Maccabees. It has its abiding message for us. All the apocalyptic literature inculcates faith in God and perseverance in his ways in life's darkest hours.

It lays us, however, under a further debt of gratitude. Not only did it challenge the worst the world could do, but it defied the power of death. It pierced the veil and found in the life beyond the grave the solvent for the moral problems of this life. Its final hope in the resurrection from the dead is expressed in Dan. 12:1-4.

QUESTIONS FOR REVIEW

1. Distinguish between prophecy and apocalypticism.
2. Indicate the chief characteristics of apocalypticism.
3. Why did the authors use assumed names?
4. What influences stimulated apocalypticism?
5. What is the attitude of this literature toward the heathen?
6. What part do armies and weapons of war usually play in apocalypticism?
7. What part does Jehovah play? Give examples.
8. What is the significance of Jerusalem in this literature?
9. What nations does Ezekiel see gathering in Jerusalem?
10. What is to be the sign of the end in Joel's visions?
11. Why has the vision of Joel been related to Pentecost?
12. Contrast the king in Zech. 9:8-10 with the one in Isa. 11:4. How do you account for the difference?
13. What do you think led to an expression of a doctrine of a future life in the Old Testament?
14. What was the distinct literary method used in such apocalypses as Enoch, the Twelve Prophets, and Daniel?
15. Was such a method blameworthy?
16. What four kingdoms are mentioned in the visions of Daniel?
17. What individual character meets with most scorn in Daniel? Why? When did he reign?
18. Do we find a program for the future ages in apocalypticism? Why?
19. What is the abiding value of Old Testament apocalypticism?